

was calculated in 1892 that the bread-factory he organised, provided bread for 3,000 members of the settlement.

Dietrich Baumhöfener died in the Transvaal on the 26th April, 1883. He is buried in the little cemetery of Ha Tsevasa. Patients were anxious to pay a tribute to his memory, and the cross on his grave is their gift. It bears the inscription: "Be thou faithful unto death, and I will give thee a crown of life."

Before Baumhöfener died, he had the satisfaction of seeing grand results of his efforts among the epileptics. This example was the impetus to many youths to devote themselves to the care of the sick, more especially the epileptics. Ten years after he had entered the settlement, an eager earnest boy, a separate "House of Brothers" was inaugurated (September, 1882), for which the first funds (6,000 marks) had been presented by the late Grand Master of the Johanniter Orden (Order of St. John, mentioned in a recent letter on "German Nurses," viz., May 26th), Prince Charles, brother of the late Emperor William I. The name of "Nazareth" was given to it, with the inscription: "Can there any good thing come out of Nazareth?" (and the answer) "Come and see."

The collective name of "Zion" was given to the settlement comparatively recently, in consequence of a suggestion of the late Emperor Frederick III. The story is told how, when he was yet Crown Prince (16th July, 1883), he assisted at the inauguration of a "Home for unemployed and homeless workmen," connected with the Bielefeld settlements. The Crown Prince spoke with various workmen of the colony separately, showing a friendly courtesy that has never been surpassed (if equalled) by any visitor. He afterwards seated himself at their dinner-table and dined with them in a hall that had formerly been a cowshed. He visited the severe cases separately, and spoke to them with great kindness. With cheery tenderness he occupied himself with the children of Bethel, entering into their little interests and ideas with the reverent graciousness of a truly great man. A few hours afterwards, he was standing out in a plantation in a pelting shower, laying the foundation stone of the Zion's church. "He was wet through for us," the workmen used to say, and the phrase became a regular watch-word of popularity for the future Emperor, animating the men in their work at the building he had begun.

This account of the late Emperor's visit to Bielefeld is typical of a host of similar stories. Few of those who came in personal contact with him failed to contribute enthusiastically to the stock.

Prince Albrecht of Prussia opened the door of the "Zion's church" on the 28th November, 1894, with the words, "I open this door with the wish that all who enter here may seek peace, and all who depart hence may have found peace."

The success of the settlement, more especially of the workmen's colony, was not regarded with unmingled satisfaction: Bielefeld is an important manufacturing centre employing large numbers of working men and women. Among these people, there were many who regarded the rapid growth of the settlement with very great disfavour. It appeared to them that the acquisition of numerous workmen's homes for the benefit of epileptic workers was a wrong to themselves and their families, and a professional danger in their

midst. Anonymous letters from anonymous schemers began to come in upon the authorities. They threatened the utter destruction of the entire settlement with the addition (somewhat tame compared with the gigantic character of the first threat) that *the windows of the new Zion's church should be stoned!*

Conspirators who reveal their plans beforehand are not usually very terrible foes; but here deeds followed words, and a catastrophe was the result, the horror of which can only be realized by those who can imagine two houses full of idiot epileptics (Hebron and Ebenezer) and their guardians roused in the middle of the night by the cry of fire! The ordinary confusion of a conflagration was intensified by the difficulty of removing the patients, whose shrieks rose above all other sounds.

More horrible than sights and sounds of physical and mental suffering was the behaviour of a crowd of spectators, whose fiendish pleasure at the sight of the misery, mingling their laughter with the wailing of the injured, gave the finishing touch to this nocturnal tragedy, fitting it for a scene from the Inferno. Young girls and boys were observed among the crowd at that time (the night between the 30th March and 1st April, 1885), mocking and chaffing with the light-heartedness of callous brutality.

This sight appealed to the authorities of Zion with more poignant force than the actual conflagration. It showed that while they had been busy alleviating a special form of suffering, a more deadly ill was neglected in their vicinity.

Setting aside resentment with "*that larger justice that is the mark of regal natures,*" the authorities of Zion forthwith began to investigate the sum of complaints, and to search for the root of that fungus growth of degraded sentiment, which is a far more dangerous national ill than bodily disease.

The professional injury done to agitating strikers was disproved, but the complaints brought forward by social democrats to the effect that the workmen and their families had been dislodged by the growth of the settlement were considered justified, in spite of the legality of acquisition. It was calculated that about sixty families belonging to the agricultural and working classes had been crowded out of their country homes into the town, and had thus been forced into circumstances that were morally and physically inferior to those they had known before the invasion of the Zion Settlement. These circumstances were proved to be especially deteriorating to their children.

In the autumn following the burning of "Hebron and Ebenezer," eight houses, arranged for sixteen workmen's families, had been partly finished. The bricks and tiles had been burnt on the settlement, and among the workmen busily occupied in erecting the houses were some of the patients of "Hebron and Ebenezer."

To give the workmen of Bielefeld sanitary homes on self-supporting principles appeared a "conscience-duty to Herr von Bodelschwingh. More than 100 comfortable houses for more than 200 families have been erected, and when last I heard of the "Workmen's Homes" (as this new colony for able-bodied workmen is called), the labourers had nearly repaid, with interest, the capital invested on their account.

(To be continued.)

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